

naiva krameṇa pratikṣhaṇam pariṇamamānāḥ paridṛṣyante. Ataḥ siddham, kramānyatvāt pariṇāmānyatvam. Sarveśhām chittādīnām pariṇāmasārāṇām kechid dharmaḥ pratyakṣheṇaivopalabhyante, yathā sukhādayaḥ saṁsthānādayaḥ cha; kechich chaikāntenānumānagamyā, yathā karmasaṁskāraśaktiprabhṛitayo: dharmiṇaḥ cha bhinnābhinnarūpatayā sarvatrānugamaḥ ॥ 15 ॥ परिणामत्रयसंयमादतीतानागतज्ञानं ॥ १६ ॥ शब्दार्थप्रत्ययानामितरेतराध्यासात्संकरस्तत्प्रविभागसंयमात्सर्वभूतरूपज्ञानं । Eshām śabda-arthajñānānām vyavahāre itaretarādhyāsād bhinnānām api buddhyaikarūpatāpādanāt saṁkīrṇatvam. Tathā hi. Gām ānayety uktaḥ kaśchid, *a.* golakṣhaṇam arthaṁ gotvajātyavachhinnaṁ sāsnādimatpīṇḍarūpaṁ, *b.* śabdaṁ cha tadvāchakaṁ, *c.* jñānaṁ cha tadgrāhakaṁ *abhedenāivādhyavasyati*; na tv *a.* asya goṣabdo vāchako, *b.* 'yaṁ goṣabdasya vāchyas, *c.* tayo idam grāhakaṁ jñānam iti *bhedena* vyavaharati. Tathā hi, ko 'yam arthaḥ, ko 'yaṁ śabdaḥ, kim idam jñānam iti prīṣṭaḥ sarvatraikarūpaṁ evottaraṁ dadāti 'gaur' iti. Sa yady ekarūpatām na pratipadyate, katham ekam uttaraṁ prayachhati? Evaṁ tasminn avasthite yo 'yaṁ pravibhāga, 'idam śabdasya tattvaṁ yad vāchakatvaṁ nāma, idam arthasya (scil. tattvaṁ) yad vāchyatvaṁ, idam jñānasya yat prakāśakatvaṁ' iti pravibhāgaṁ vidhāya, tasmin pravibhāge yaḥ saṁyamam karoti, tasya sarveśhām bhūtānām etc. ॥ 17 ॥ संस्कारसाक्षात्कारात्पूर्वजातिज्ञानं । dvividhāḥ chittasya vāsanārūpāḥ saṁskārāḥ. Kechit smṛitimātrotpādanaphalāḥ, kechij jātyāyurbhogalakṣhaṇavipākahetavo, yathā dharmādharmākhyāḥ. Teshu saṁskāreshu yadā saṁyamam karoti, 'evam mayā so 'rtho 'nubhūta, evam mayā sā kriyā nishpādītā' iti pūrvakṛitaṁ sarvaṁ anusaṁdadhāno bhāvanayaiva, prabodhakam antareṇodbuddhasaṁskāraḥ, sarvaṁ atītaṁ smarati ॥ 18 ॥ प्रत्ययस्य परिचित्तज्ञानं । pratyayasya parachittasya kenachin mukharāgādīnā lingena grīhītasya yadā saṁyamam karoti, tadā parakīyasya chittasya jñānam utpadyate. Sarāgam asya chittaṁ vitarāgaṁ veti parachittagatān sarvān eva dharmān jānāti ॥ 19 ॥¹ न च सालंबनं तस्याविषयीभूतत्वात् । tasya parasya yach chittaṁ sālambanaṁ svakīyālambanena sahitaṁ, [tan] na śakyate jñātum, ālambanasya kenachil lingenāvishayīkṛitatvāl, *lingāch* chittabhāvamātram parasyāvagataṁ, na tu *nīlavishayam* asya chittaṁ *pītavishayam* iti vā ॥ 20 ॥ कायरूपसंयमात्तद्वाच्यशक्तिसंभे चक्षुःप्रकाशासंयोगेऽन्तर्धानं । kāyaḥ śarīraṁ, tasya rūpaṁ chakshurgrāhyo guṇaḥ. Tasmin kāye rūpaṁ iti saṁyamāt, tasya rūpasya chakshurgrāhyatvarūpā yā śaktis, tasyāḥ stambhe (bhāvanāvaśāt pratibandhe) chakshuḥprakāśasaṁyoge, chakshuḥ

prakāśaḥ sattvadharmas, tasyāsaṁyoge, tadgrahaṇasya vyāpārābhāve yogino 'ntardhānam bhavati ॥ 21 ॥ एतेन शब्दाद्यन्तर्धानमुक्तं ॥ २२ ॥ सोपक्रमं निरूपक्रमं च कर्म तत्संयमादपरांतज्ञानमरिष्टेभ्यो वा । āyurvipākam yat pūrvakṛitaṁ karma tad dviprakāram: sopakramam nirupakramam cha. Tatra *sopakramam* yat phalajananāya sahopakrameṇa kāryakāraṇābhimukhyena vartate, yathoshṇapradeśe prasāritam ādravastraṁ śīghram eva śuśhyati. Uktarūpaviparītaṁ *nirupakramam*, yathā tad evārdraṁ vāsaḥ saṁvartitam anuṣṇadeśe chireṇa śoṣham eti. Tasmin dvividhe karmaṇi yaḥ saṁyamam karoti, 'kim mama karma śīghravipākam, kim chiravipākam' ity avadhānadārḍhyād aparāntajñānam asyotpadyate. Aparāntaḥ śarīravīyogas, tasmin jñānam: amushmin kāle 'mushmin deśe mama śarīravīyogo bhaviṣyatīti niḥsaṁśayaṁ jānāti. *Ariṣṭeḥbhyo vā.* Ariṣṭāni trividhāni, ādhyātmikādhībhūtādhidaivikabhedenā. Tatra *a.* ādhyātmikāni, pihitakarṇaḥ kaushṭhasya vāyor ghosham na śṛiṇōtīty evamādīni, *b.* ādhībhautikāny, akasmād vikṛitapurushadarśanādīni, *c.* ādhidaivikāny, akāṇḍa eva drashtum aśakyasvargādīpadārthadarśanādīni. Tebhyaḥ śarīravīyogakālam jānāti ॥ 23 ॥ मैत्र्यादिषु बलानि । maitrīkaruṇāmuditāsu yo vihitāḥ saṁyamas tasya balāni tāsām maitrīyādīnām sambandhīni prādurbhavanti. Maitrīkaruṇāmuditāḥ tathāsyā prakarṣhaṁ gachhanti, yathā sarvasya mitratvādikaṁ sampratipadyate ॥ 24 ॥ बलेषु हस्तिबलादीनि ॥ २५ ॥ प्रवृत्त्यालोकन्यासात्सूक्ष्मव्यवहितविप्रकृष्टज्ञानं । pravṛittir viśayavatī (1, 35) jyotiṣmatī cha (1, 36). Tasyām yo 'sāv *ālokaḥ* sāttvikaprakāśaprasaras tasya nikhileṣu viśayeshu *nyāsāt* tadārūpitānām viśayaṇām bhāvanāt sāntaḥkaraṇeṣhv indriyeshu prakṛiṣṭaśaktitām āpanneṣu *sūkṣmasya* paramānvāder, *vyavahitasya* bhūmyantargatasya nidhānāder, *viprakṛiṣṭasya* meghāder, aparapārśvavartino rasāyanāder jñānam utpadyate ॥ 26 ॥ भुवनज्ञानं सूर्ये संयमात् ॥ २७ ॥ चंद्रे ताराव्यूहज्ञानं । vyūho viśiṣṭaḥ saṁniveśaḥ ॥ 28 ॥ ध्रुवे तद्वतिज्ञानं ॥ २९ ॥ नाभिचक्रे कायव्यूहज्ञानं । śarīra[madhyā]vartī nābhisaṁjnakaṁ yat shoḍaśaraṁ chakraṁ tasmin kṛitasāmyamasya yoginaḥ kāyagato yo 'sau vyūho viśiṣṭarasamaladhātunādyādīnām avasthānam, tatra jñānam utpadyate. Nābhichakraṁ śarīrasya madhyavartī sarvataḥ prasṛitānām nādyādīnām mūlabhūtam, atas tatra kṛitādvadhānasya samagraḥ saṁniveśo yathāvad ābhāti ॥ 30 ॥ कंठकूपे सुन्तिपासादिनिवृत्तिः ॥ ३१ ॥ कूर्मेनाद्यां स्थैर्यं । kaṇṭhakūpasyādhastād dṛiḍhā kūrmaḥkhyā nādī ॥ 32 ॥ मूर्धन्योत्तिषि सिद्धदर्शनं । śiraḥkapāle brahmarandhrākhyam chhidram prakāśādhāratvāj jyotiḥ. Yathā guhābhyantarasthasya maṇeḥ prasarantī prabhā kunchikāvivaraṇapradeśe saṁghaṭate, tathā hṛidayasthaḥ sāttvikaḥ prakāśaḥ prasṛitaḥ saṁpīṇḍitatvam bhajate. Tatra kṛitasāmyamasya ye dyāvāprithivyor antarālavartinaḥ *siddhā*

¹ Mirabilis profecto haec facultas foret, et homine statum 'ecstaticum' subeunte vix digna.